



World Christian Fellowship

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Apostles- John Luke 6:12-16

Luke 6:12-16, *Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God.¹³ And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles:¹⁴ Simon, whom He also named Peter, and Andrew his brother; James and John; Philip and Bartholomew;¹⁵ Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealot;¹⁶ Judas the son of James, and Judas Iscariot who also became a traitor.*

Group One:

1. Simon called Peter,
2. Andrew,
3. James,
4. John.

Peter, James, and John's names get mixed around in the list, Peter's is always first, but they are always in group one.

Group Two:

1. Philip,
2. Bartholomew — or Nathanael,
3. Matthew,
4. Thomas.

Always group two in every list.

The names of Philip, Bartholomew, Matthew, and Thomas get mixed, but Philip is always the first name of group two.

Group Three:

1. James the son of Alphaeus,
2. Simon the Zealot,
3. Judas son of James,
4. Judas Iscariot.

Always the same in every list.

The names may be mixed a little bit, the two middle names, the names of Simon the Zealot and Judas the son of James get mixed.

James the son of Alphaeus is always the first name in group four and Judas is always the last name of the twelve.

John

John, the brother of James.

John is familiar to us because of the gospel of John.

He also wrote three epistles of John.

He also received the apocalypse, the Revelation that ends the New Testament.

We have a lot of information that John has provided for us.

- John has given us the story of Jesus in his gospel.
- He has given us three epistles in which the Holy Spirit inspired him to write important matters to the church.
- He has given us the visions of Christ that dominate the apocalypse.

We can know much about John from how he views things in his gospel, much about John from how he views the church in his epistles, and much about John from how he views the revelations that he receives, the visions of Christ.

John also was part of the inner circle, Peter, James, and John being the most intimate followers of Christ. Andrew was always a part of group one.

Every list of the apostles has three groups and the people in the groups are always the same first four.

The three were the most intimate, Peter, James, and John. Probably John would be the one about whom we know the most next to Peter. Of course, we have more writing from John than we do Peter, since Peter only wrote two epistles. So, John takes up a huge part of the New Testament by his writings, and an important part of the gospels by his presence and is there with Peter as a companion in the first twelve chapters of Acts.

John is the brother of James.

Luke 5:10, சீமோனுக்குக் கூட்டாளிகளான செபெதேயுவின் குமாரராகிய யாக்கோபும் யோவானும் அந்தப்படியே பிரமித்தார்கள். அப்பொழுது இயேசு சீமோனை நோக்கி: பயப்படாதே, இதுமுதல் நீ மனுஷரைப் பிடிக்கிறவனாயிருப்பாய் என்றார்.

James and John were sons of Zebedee, which makes them brothers. They were partners with Simon.

What we have with these four, Peter, James, John, and Andrew, are two sets of brother, Peter and Andrew, and James and John who were in the fishing business together. They were partners in a fishing business.

They came from the same area.

They lived in the same area.

They worked together every day.

They were close friends and business partners.

John did become to some degree humble. John did respond to the shaping ministry of Jesus in his life and learn to love.

He started out, along with his brother James, as a son of thunder.

Mark 3:17, செபெதேயுவின் குமாரனாகிய யாக்கோபு, யாக்கோபின் சகோதரனாகிய யோவான், இவ்விருவருக்கும் இடிமுழக்க மக்களென்று அர்த்தங்கொள்ளும் பொவனெர்கேஸ் என்கிற பெயரிட்டார்.

- John was volatile.
- John was brash.
- John was aggressive.
- John was passionate.
- John was zealous.
- John was personally ambitious.

When James was calling down fire from heaven to burn up the Samaritans, John was echoing. It was James and John.

Andrew, who was quietly bringing people to Jesus and it was James and John who was telling God to burn up all the unbelievers.

When the mother, the wife of Zebedee, came to Jesus and said, "I want my boys on the right and the left hand," it was not just James there, it was John.

- John was driven.
- John was ambitious.
- John wanted prominence.

John was in the middle of all the arguments among the apostles about who was going to be the greatest in the kingdom.

So, do not assume that when it says, "James and John," even though James is named first and may have been the stronger of the two and may have been the older of the two, still John was as well.

If you study Matthew, Mark, and Luke you always see John with Jesus, with Peter, with James.

Only one time does John appear and speak alone.

Mark chapter 9.

Here we get John without James, and Peter!

Only John.

This is the only singular glimpse of John in the synoptic. The first three gospels are called the synoptics because they give a synopsis of the life of Christ, whereas John deals more with His deity being expressed through a series of miracles and self-proclaimed statements of His own identity.

In Mark 9 we get John alone. The rest of the things about John we must construct from his gospel, epistles, and the book of Revelation, but here is historical narrative on John.

Mark 9:1, அன்றியும், அவர் அவர்களை நோக்கி: இங்கே நிற்கிறவர்களில் சிலர் தேவனுடைய ராஜ்யம் பலத்தோடே வருவதைக் காணும்முன், மரணத்தை ருசிபார்ப்பதில்லையென்று, மெய்யாகவே உங்களுக்குச் சொல்லுகிறேன் என்றார்.

Jesus makes this incredible statement that some of you are standing here will not taste death until they see the kingdom of God after it is come with power. This is an amazing statement. Some of you people here are not going to die until you see kingdom power.

What is Jesus talking about?

He was talking about previews of coming attractions is what He was talking about.

Which happened immediately after that, six days later.

Mark 9:2, ஆறுநாளைக்குப் பின்பு, இயேசு பேதுருவையும் யாக்கோபையும் யோவானையும் அழைத்து, உயர்ந்த மலையின்மேல் அவர்களைத் தனியே கூட்டிக்கொண்டுபோய், அவர்களுக்கு முன்பாக மறுருபமானார்;

Six days after Jesus said some of you are going to see the glory of the Kingdom before you die. Jesus took with Him Peter, James, and John, the inner circle who were often with Him,

apart from Andrew, brought them to a high mountain by themselves and He was transfigured before them.

What happened there is that He pulled back the veil of His human flesh and the Shekinah glory, the very essence of the nature of the eternal God, was shining out in blazing brilliance.

The record of **Matthew 17** is that it was so shocking that the disciples were literally terrified into a coma. They fell over like dead people. This is something they had never experienced. This was a transcendental experience, the likes of which they had never even imagined.

The garments of the Saviour became radiant, exceedingly white as no launderer on earth could whiten them. There is not any product that can get them as white as they were white.

It is blazing, shining, glowing white, like light. Then Elijah showed up and then Moses showed up in some kind of glorified manifestation.

They became terrified.

Mark 9:6-8, அவர்கள் மிகவும் பயந்திருந்தபடியால், தான் பேசுகிறது இன்னதென்று அறியாமல் இப்படிச் சொன்னான். 7. அப்பொழுது, ஒரு மேகம் அவர்கள்மேல் நிழலிட்டது: இவர் என்னுடைய நேசகுமாரன், இவருக்குச் செவிகொடுங்கள் என்று அந்த மேகத்திலிருந்து ஒரு சத்தம் உண்டாயிற்று.

8. உடனே அவர்கள் சுற்றிலும் பார்த்தபோது, இயேசு ஒருவரைத்தவிர வேறொருவரையும் காணவில்லை.

This is an incredible thing Peter, James and John to experience, unique privilege.

Mark 9:9, அவர்கள் மலையிலிருந்து இறங்குகிறபோது, அவர் அவர்களை நோக்கி: மனுஷகுமாரன் மரித்தோரிலிருந்து எழுந்திருக்கும்வரைக்கும், நீங்கள் கண்டவைகளை ஒருவருக்கும் சொல்லவேண்டாம் என்று கட்டளையிட்டார்.

That is hard to do. They have just seen the most incredible thing that could ever be seen by anybody and cannot tell anybody about it. This is a great restraint to put upon them.

The disciples were always arguing about who was going to be the greatest. This is very difficult for them not to use this as ammunition for their own case.

Mark 9:10, மரித்தோரிலிருந்து எழுந்திருப்பது என்னவென்று அவர்கள் ஒருவரிடத்தில் ஒருவர் விசாரித்து, அந்த வார்த்தையைத் தங்களுக்குள்ளே அடக்கிக்கொண்டு:

They heard Him talk about rising from the dead and they seized on that statement and began to talk about that.

Lots to talk about:

- Talk about Moses,
- Talk about Elijah,

- Talk about the glory of God shining through the veil of Jesus' flesh,
- Talk about resurrection.
- They had a glimpse of the Kingdom.
- They must have been excited.
- They saw things that never could be seen or known by anybody and this is what is going to happen.

This is where we are going to be, this is some foretaste of the glory to come.

Mark 9:33, அவர் கப்பர்நகூமுக்கு வந்து, வீட்டிலே இருக்கும்போது, அவர்களை நோக்கி: நீங்கள் வழியிலே எதைக்குறித்து உங்களுக்குள்ளே தர்க்கம்பண்ணினீர்கள் என்று கேட்டார்.

Jesus was not looking for the information.

Jesus was looking for the confession.

He knew exactly what they were talking about.

Mark 9:34, அதற்கு அவர்கள் பேசாமல் இருந்தார்கள்; ஏனெனில் அவர்கள் தங்களுக்குள்ளே எவன் பெரியவன் என்று வழியில் தர்க்கம்பண்ணினார்கள்.

Why they were silent?

They were embarrassed.

Why were they embarrassed?

Because on the way they had discussed with one another which of them was the greatest.

Just do your imagination about Peter, James and John discussing about the incident!

Sitting down He called the twelve and said to them the following.

Mark 9:35-37, அப்பொழுது அவர் உட்கார்ந்து, பன்னிருவரையும் அழைத்து: எவனாகிலும் முதல்வனாயிருக்க விரும்பினால் அவன் எல்லாருக்கும் கடையானவனும், எல்லாருக்கும் ஊழியக்காரனுமாயிருக்கக்கடவன் என்று சொல்லி, 36. ஒரு சிறு பிள்ளையை எடுத்து, அதை அவர்கள் நடுவிலே நிறுத்தி, அதை அணைத்துக்கொண்டு: 37. இப்படிப்பட்ட சிறு பிள்ளைகளில் ஒன்றை என் நாமத்தினாலே ஏற்றுக்கொள்ளுகிறவன் என்னை ஏற்றுக்கொள்ளுகிறான்; என்னை ஏற்றுக்கொள்ளுகிறவன் என்னை அல்ல, என்னை அனுப்பினவரை ஏற்றுக்கொள்ளுகிறான் என்றார்.

Instead of arguing and fighting with each other why do not you learn that receiving each other as a child. This is what I require because when you receive one another you receive Me because I live in that person.

Instead of fighting each other you need to embrace each other as if I were coming to you.

instead of desiring to be first, you need to take the role of last.

This was a serious rebuke.

Particularly John got the message and here we have the only time John speaks in these three opening gospels.

Mark 9:38, அப்பொழுது யோவான் அவரை நோக்கி: போதகரே, நம்மைப் பின்பற்றாதவன் ஒருவன் உமது நாமத்தினாலே பிசாசுகளைத் துரத்துகிறதைக் கண்டோம்; அவன் நம்மைப் பின்பற்றாதவனானதால் அவனைத் தடுத்தோம் என்றான்.

John spoke because he was convicted. This is sectarianism. They did not belong to our group.

This is the intolerance of John. This is the son of thunder. This is Boanerges. This is that sectarianism.

He desired to have it all for himself and not share it with anybody else, especially somebody outside the group. This is John.

John begins to see that as something undesirable and makes this confession.

John was aggressive. He was competitive. He was condemning a man who was trying to minister in the name of Jesus.

John confessing, "I confess, we did that." Because he now is beginning to feel that that is wrong because of what Jesus had just said.

John is the one who verbalizes that he had such a spirit, and he did exhibit them.

John is making the confession shows us his transformation. His conscience is bothering him.

Here we see John the past and John in the present beginning to change.

So, John, the one time he speaks, confesses his narrowness, confesses his sectarianism, confesses his prejudice.

Why would the Lord choose a man like that?

Because that redeemed and shaped is useful to God, that kind of courage and strength belongs to the history of the Christian church.

The Lord needs men of great courage, great ambition, great drive, great passion, great zeal, and great boldness. John had that potential for being the kind of man the Lord needed. He had the potential to be the blend of truth and love that God wanted.

In **Mark 9** we begin to see a critical rebuke that starts to move John toward being a man of love. His strength was shaped by the Lord into a narrow, uncompromising, intolerant devotion to divine truth.

John, of all the writers of the New Testament, in fact all the writers in the Bible really, is the most black and white. He is the most absolute.

He is the one who speaks in certainties.

There does not seem to be any grey area in John.

John is black and white without exceptions.

- Either in the light or the darkness.
- Either life or death,
- Either kingdom of God or kingdom of the devil,
- Either children of God or children of Satan.
- Judgment of the righteous or the judgment of the wicked.
- The resurrection of life or the resurrection of damnation. Receiving Christ or rejecting Christ.
- Fruit or no fruit.
- Bearing fruit to God's glory or being cut off and burned,
- Obedience or disobedience.
- Loving or not loving.

It is absolute all the way down the line.

When we read his epistles, in 1 John and he says,

- if you are a believer, then you are in the light.
- you are confessing your sins and you are walking the way Jesus walked.

- you are loving your brother and you are obeying the commandments.
- you are not loving the world and you are not continuing in sin.
- you are ministering to your brother when you see him in need and you are keeping the commandments,
- you are living righteously, and you are pure,
- you are loving the truth.

John never gives you any window. You must go to Paul for a little space there.

2 John, he calls for complete, total separation from all that is false.

3 John verse 11, பரியமானவனே, நீ தீமையானதைப் பின்பற்றாமல், நன்மையானதைப் பின்பற்று, நன்மைசெய்கிறவன் தேவனால் உண்டாயிருக்கிறான்; தீமைசெய்கிறவன் தேவனைக் காணவில்லை.

Black and white.

If you do good, you are of God, you do not then you are not. That was his personality. He was the black and white, absolute, certain man.

He spoke the truth unwavering without exceptions. But I have to say that he did so with a warm personal pastoral tone. The Lord had taken that tendency toward conviction and

narrowness and an uncompromising attitude and He had tied it to the truth so that John relentlessly adheres to the absolute truth of God.

Somewhere along the line, his ambition that makes a man courageous and confident and bold and zealous and passionate was mellowed.

We never find in any of his writings the slightest hint of pride, the slightest hint of self-aggrandizement, self-exaltation, or ambition.

Characterize John.

- ✓ **Truth, and**
- ✓ **Love.**

All the New Testament material on John is going to hang on a frame of truth and love. Those two spiritual realities are critical to the kingdom of God.

They are,

- irreplaceable,
- essential, and
- inseparable from each other.

How to describe John?

A man of truth and love.

The most desirable mix possible.

Pursue a perfect balance of spiritual mix of truth and love.
Know the truth and hold it with love.

Ephesians 4:13, அவர், சிலரை அப்போஸ்தலராகவும், சிலரைத் தீர்க்கதரிசிகளாகவும், சிலரைச் சுவிசேஷகராகவும், சிலரை மேய்ப்பராகவும், போதகராகவும் ஏற்படுத்தினார். (In Eng VII)

God's design for the church, both as to its ministry and its goal.
The Lord gives gifted men to His church, gifted men that He has redeemed. They are those who have leadership in the church.

Their responsibility?

Ephesians 4:12, பரிசுத்தவான்கள் சீர்பொருந்தும்பொருட்டு, சுவிசேஷ ஊழியத்தின் வேலைக்காகவும், கிறிஸ்துவின் சரீரமாகிய சபையானது பக்திவிருத்தி அடைவதற்காகவும்,

This is sanctification. This is the maturing process. This is spiritual growth.

Goal?

Ephesians 4:13, மேலும் நாம் அனைவரும் தேவனுடைய குமாரனைப்பற்றும் விசுவாசத்திலும் அறிவிலும் ஒருமைப்பட்டவர்களாகி, கிறிஸ்துவினுடைய நிறைவான வளர்ச்சியின் அளவுக்குத்தக்க பூரண புருஷராகும்வரைக்கும்,

We are all heading towards one singular place, the faith takes us to one end. It is the knowledge of the Son of God that

produces a mature man to the measure of a stature which belongs to the fullness of Christ.

The Lord has given to the church teachers, apostles, prophets, evangelists, teaching pastors for the purpose of building up the saints with the goal that their edification or their maturing brings them to the measure of the stature which belongs to the fullness of Christ.

The goal of,

- Sanctification,
- All ministry,
- Church,
- Spiritual growth then is Christ-likeness.

Everything the Lord is doing in the church through the gifted men, everything His Spirit is working in the process of sanctification, spiritual development is to bring us to a mature man.

Maturity is defined as Christ!

The negative side?

Ephesians 4:14, நாம் இனிக் குழந்தைகளாயிராமல், மனுஷருடைய சூதும் வஞ்சிக்கிறதற்கேதுவான தந்திரமுமுள்ள போதகமாகிய பலவித காற்றினாலே அலைகளைப்போல அடிபட்டு அலைகிறவர்களாயிராமல்,

We are no longer children!

Children are vulnerable. They make a good metaphor for spiritually immature people.

The Lord is moving us to a place where we no longer lack discernment, where we no longer lack discretion, or discrimination or wisdom, or understanding.

But rather we have moved out of the vulnerability of childhood into the wisdom of maturity. We come to this point of the measure of the stature of fullness of Christ, speaking the truth in love. We are to grow up in all aspects unto Him who is the head, even Christ.

What does it mean to be spiritually mature?

It means to speak the truth in love.

We are going in our spiritual progress to a point where we know the truth, but we speak it with love. There is that balance of those two pinnacles of Christian virtue. It may seem easy in terms of articulation, but it takes a lifetime.

It means knowing sound doctrine, but it means also bearing the fruit of the Spirit, which is love.

Christ was the perfect expression of truth and the perfect expression of love.

He is the model.

This balance belongs to those who know sound doctrine and those who walk in the Spirit and manifest the fruit of the Spirit, which is love.

Where we speak the truth in love, where everything that comes out of our mouths is a right representation of divine revelation spoken in love.

That was Christ, who spoke only the truth. He never spoke a word that was not an accurate reflection of the mind of God and He spoke in love. No one could question the love of Christ demonstrated not only by His weeping over the very people that God would judge. But demonstrated by His willingness to go to the cross and give up His own life for those He loved.

This is the balance.

There are plenty of people today who are heavy on the love side. They are ignorant.

What they are left with is an error or shallowness often clothed in tolerant sentimentality. That is a poor substitute for genuine love.

On the other hand, there are the orthodox who have all their theological points and who knows doctrine but are unloving and self-exalting. They are left with truth as cold facts, stifling and unattractive.

Manifesting both truth and love is only possible to the mature believer who has grown into the measure of the stature which belongs to the fullness of Christ.

Know the truth and speaks it in love.

To know the truth as God has revealed it and to love as Christ loves.

That defines John.

John's treatment of himself, because of the way he refers to himself in his gospel, we tend to think of John as humble.

He was eventually humble. He did not start out that way. But because he is so self-effacing in his gospel, it is assumed by most people that he was always that way.

John appears frequently leaning on Jesus' shoulder looking up with a blank sort of the passive type. Not even close!

In his entire gospel, twenty-one chapters, he never once uses his name, never. He would have every reason to do so had he chosen, he never does.

How does he refer to himself?

He always refers to himself in reference to the Lord.

John 13:21-25, இயேசு இவைகளைச் சொன்னபின்பு, ஆவியிலே கலங்கி: உங்களில் ஒருவன் என்னைக்

காட்டிக்கொடுப்பான் என்று, மெய்யாகவே மெய்யாகவே உங்களுக்குச் சொல்லுகிறேனென்று சாட்சியாகச் சொன்னார். 22. அப்பொழுது யாரைக்குறித்துப் பேசுகிறாரோ என்று சீஷர்கள் ஐயப்பட்டு, ஒருவரையொருவர் நோக்கிப்பார்த்தார்கள். 23. அந்தச் சமயத்தில் அவருடைய சீஷரில் இயேசுவுக்கு அன்பானவனாயிருந்த ஒருவன் இயேசுவின் மார்பிலே சாய்ந்துகொண்டிருந்தான். 24. யாரைக் குறித்துச் சொல்லுகிறாறென்று விசாரிக்கும்படி சீமோன்பேதுரு அவனுக்குச் சைகைகாட்டினான். 25. அப்பொழுது அவன் இயேசுவின் மார்பிலே சாய்ந்துகொண்டு: ஆண்டவரே, அவன் யார் என்றான்.

He never gives his own name.

He never speaks of himself in reference to himself.

He speaks of himself in reference to Jesus.

He is always honouring Christ.

John 13:1-2, பஸ்கா பண்டிகைக்கு முன்னே, இயேசு இவ்வுலகத்தைவிட்டுப் பிதாவினிடத்திற்குப் போகும்படியான தம்முடைய வேளை வந்ததென்று அறிந்து, தாம் இவ்வுலகத்திலிருக்கிற தம்முடையவர்களிடத்தில் அன்புவைத்தபடியே, முடிவுபரியந்தமும் அவர்களிடத்தில் அன்புவைத்தார். 2. சீமோனின் குமாரனாகிய யூதாஸ்காரியோத்து அவரைக் காட்டிக்கொடுக்கும்படி பிசாசானவன் அவன் இருதயத்தைத் தூண்டினபின்பு, அவர்கள் போஜனம்பண்ணிக்கொண்டிருக்கையில்;

Jesus loved all His apostles, but it seems to me that there was a unique way in which John gripped this.

Since John was going to be so critical in articulating the truth, the truth of the gospel of John, the life of Christ, the truth of the epistles of John, life in the church, the truth of the book of Revelation, the consummation of the ages, since John was so critical to the truth, it was essential that it be balanced with love.

So, the Lord took on John as a special project and taught him how to love.

How do you teach a man how to love?

By loving him the way You want him to love.

You learn to love by being loved.

John got it, he gripped it. He was not the man whom Jesus had called (that would have been nice), not the man whom Jesus had chosen, not the man whom Jesus had taught, but the man whom Jesus had loved.

Jesus was doing through the whole of His years with John was loving him and loving him, and he got it.

At the foot of the cross John is there and the mother of Jesus, Mary, is there along with some other women.

John 19:26-27, அப்பொழுது இயேசு தம்முடைய தாயையும் அருகே நின்ற தமக்கு அன்பாயிருந்த சீஷனையும் கண்டு, தம்முடைய தாயை நோக்கி: ஸ்திரீயே, அதோ, உன் மகன் என்றார். 27. பின்பு அந்தச் சீஷனை நோக்கி: அதோ, உன் தாய்

என்றார். அந்நேரமுதல் அந்தச் சீஷன் அவளைத் தன்னிடமாய் ஏற்றுக்கொண்டான்.

John again referring to himself as the disciple whom Jesus loved.

John was overwhelmed that Jesus loved him so much, that He demonstrated such affection, love, care, compassion, grace, and mercy.

By the time of the death of Christ, which is about two years after the Luke passage, two years of training between when they were identified and when Jesus died, John has learned love so well that he said Jesus said from the cross to His mother.

Had John learned to love?

Jesus told Peter, "Feed My sheep."

Jesus told John, "Care for My mother."

There are records in the ecclesiastical history that indicate that John never left Jerusalem and never left the care of Mary until she died. He had become a lover of God because he was loved in a unique way.

Jesus loved a man who wanted to burn up the Samaritans, that He loved a man who sought honour for himself in the kingdom.

When we look at the life of John truth and love. The truth, it just comes through everything he says.

His gospel is a theology, it is a Christology. It is the theology of Christ and the gospel. It is divine truth.

His epistles are an affirmation of the theology of true salvation. His book, the Revelation, is the ultimate Christology. It is the presentation of the eternal glory of the Son of God. He had the truth, but he also had love.

John uses the word "**love**" over **80 times** in his writings. That is why he has become known as the apostle of love. He learned to love because the Lord loved him, and he got that message.

He learned to love the way the Lord loved him.

He taught that God is a God of love, that God loved His own Son, that God loved the disciples, that God loves all men, that God is loved by Christ, that Christ loved the disciples, that Christ loves individuals, that Christ expects men to love Him, that Christ taught that we should love one another, and that love fulfils the law.

Love was a critical part of John's teaching. It is one of the dominant themes. His love never slid into tolerant sentimentality, masquerading as love. To the very end of his life, he was still a son of thunder.

To the very end of his life, he lost none of his intolerance for lies. It was near the end of his life, in the 90s, from 90 to 95 of the first century.

He died in 98 or so. He wrote the Revelation in 96. It was in the 90s when he was writing his epistles that he was still thundering out the truth.

Thundered against errant Christology's.

He thundered against lies and deceptions.

He thundered against sin.

He thundered against immorality.

He was a son of thunder to the end.

The Lord knew that the most powerful advocate of love would have to be a man who never compromised the truth. Otherwise, his love would take him down the road of sentimentality and tolerance of error, a road travelled by very many who claim Christ. There was love, but there was never equivocation on the truth.

John uses the word "**witness**" **70** times. It is another dominant word because he was always the witness to the truth.

He referred to the witness of John the Baptist,

- The witness of Scripture,
- The witness of the Father,
- The witness of Christ,

- The witness of the miracles,
- The witness of the Holy Spirit and
- The witness of the apostles,
- All witnessing to the truth.

A lover of truth and a lover of God and a lover of men. John did not lean on Jesus' shoulder because of some affection, but he wanted to hear every word of truth that came out of the mouth of Christ. Because he wanted to enjoy the pure love his Lord gave him.

In the first chapters of Acts, John added his love and his proclamation of the truth to Peter's in the founding of the church. Many years later, the end of the first century, when all the other apostles were dead, he was still building Gentile churches on truth and love.

Seventy years of this, he had become the patriarch of the churches in Asia Minor, modern Turkey. He was banished into isle of Patmos.

Revelation 1:9, *"For the Word of God and the testimony of Jesus."*

உங்கள் சகோதரனும், இயேசுகிறிஸ்துவினிமித்தம் வருகிற உபத்திரவத்திற்கும் அவருடைய ராஜ்யத்திற்கும் அவருடைய பொறுமைக்கும் உங்கள் உடன்பங்களானுமாயிருக்கிற யோவானாகிய நான் தேவவசனத்தினிமித்தமும், இயேசுகிறிஸ்துவைப்பற்றிய சாட்சியினிமித்தமும், பத்மு என்னும் தீவிலே இருந்தேன்.

His speaking the truth in love was more than the culture could bear, and so they banished him to a small island five miles by ten miles, Patmos.

It is in the Aegean Sea off the west coast of Turkey. He was on that rock in exile because he would not give up the truth and he preached it out of love for God and love for men. Two years after he received the Revelation, around 96 A.D., in the year 98 A.D. during the reign of Emperor Trajan, he died.

Some traditions say he was most remembered because of a constant phrase on his lips, "*My little children, love one another.*"

2 John 1:4-5, பிதாவினால் நாம் பெற்ற கற்பனையின்படியே உம்முடைய பிள்ளைகளில் சிலர் சத்தியத்திலே நடக்கிறதை நான் கண்டு மிகவும் சந்தோஷப்பட்டேன். 5. இப்பொழுதும் அம்மானே, நாம் ஒருவரிலொருவர் அன்புகூரவேண்டுமென்று, உமக்குப் புதிய கற்பனையாக எழுதாமல், ஆதிமுதல் நமக்கு உண்டாயிருக்கிற கற்பனையாக எழுதி, உம்மை வேண்டிக்கொள்ளுகிறேன்.

From the Father you came the truth. You are walking in it.
Glad that you have the truth, but you cannot have the truth without Love.

What kind of love are we talking about?

1 John 2:6-7, அவருக்குள் நிலைத்திருக்கிறேனென்று சொல்லுகிறவன், அவர் நடந்தபடியே தானும்

நடக்கவேண்டும். 7. சகோதரரே, நான் உங்களுக்குப் புதிய கற்பனையை அல்ல, ஆதிமுதல் நீங்கள் பெற்றிருக்கிற பழைய கற்பனையையே எழுதுகிறேன்; அந்தப் பழைய கற்பனை நீங்கள் ஆதிமுதல் கேட்டிருக்கிற வசனந்தானே.

The love of obedience.

You love God then be obedient.

You love Christ then be obedient to His Word.

Love God, love Christ and in obedience to His Word love one another.

Summary:

John is so glad that they walk in the truth.

Cannot walk in the truth apart from love.

They got to love God, love Christ by obeying The Word.

Do not let that love sink to a tolerance of error.

Do not turn it into sentimentality.

Conclusion:

D. L. Moody who was a preacher of hell-fire and damnation only. Somehow there showed up at the church where Moody was in Chicago a little Englishman by the name of Harry, and Moody attests to the fact that Harry preached from John 3:16, "For God so loved the world," and it was the first time Moody had ever understood the love of God.

Moody was so taken by what this man said that he announced to the people that he was preaching on the same subject every night that week. Bring your friends. It was a new discovery. So, this little Englishman took the same text every night for a week and Moody at the end of the week said for the first time in his life he understood the love of God.

That could be said for almost every era of the church.